

# AN ABSTRACT OF FAYTH:

Grounded on *Moses*, and applyed  
to the Common *Creede*;  
plainely and bricfly.

By *Henock Clapham*, in the begin-  
ning of his third yeares bands.

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Heb. 11. 6.

*He that commeth vnto God, must belecue  
that God is, and that he is a rewarder  
of them that seeke him.*

Mark. 9. 23.

*All things are possible to him that beleeueth.*

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Bernard. Lib. 5. de Considerat.

*Fides ambiguum non habet: aut si habet, Fides non  
est, sed opinio. Fayth admits no doubt: for if  
it do, then it is not Fayth, but opinion.*

Printed 1606.

TO THE THRICE-  
Excellent, HENRIE,  
Prince of Wales, &c.

**P**ardon sweet Prince, pardon my bold present;  
The Hope we haue your Excellencie shall  
Prooue to our Church, a matchlesse Instrument,  
For Gospels good, and Superstitions fall:  
That, and some Grace, vouchsafed to my bands,  
Emboldens mee, to giue this to your hands.

Some scandalized haue my Christian Fayth,  
That so hood-winked Maiestates may bee:  
Though skils not much, what Papal-mynor saith  
Yet duety mine, to cause hood-wink't to see:  
This may reprove such fore-heads as be flinted,  
my faith b'ing such, as Scotland somtimes printed.

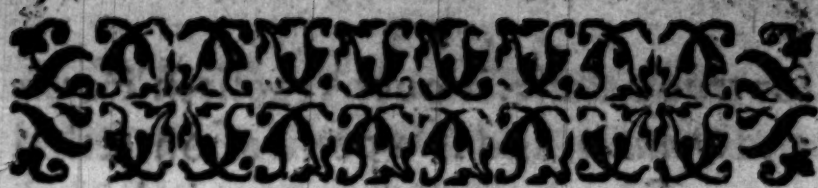
Priniledgd  
by our  
King. An.  
1595. & 96.

Yea, England's State haue licensed the same,  
The selfesame faith sparsed throuhgout my bookes  
Which here I properly An Abstract name,  
And vnto Moses for the tryall lockes:  
The methode hath my prisond-sense for mensure.  
But read sweet Prince, & then giue out your sen-  
sure.

Your Graces  
poore Orator,

*Henoch Clapham*





# AN ABSTRACT OF FAYTH.&c.

**T**O the end, that no soule in *Court*  
or *Country* be peruered touch-  
ing the truth of my Fayth, by  
the vnconscionable reportes of  
some incorrigible \* Seducers, I offer  
heere to *Prince* and *People*, a summe of \* *Seorsim*  
my Fayth ; with euident prooffe from *ducentes.*  
*Moses*, for the groundes thereof. And  
thus (with Auncient Beleeuers) I begin.

## SECTION. I.

**I** beleeue in God the Father  
Almighty, maker of heauen  
and earth.

**B**eleife is manifold, according to the  
thing beleiued, be it true or false: for  
false beleife, It is compared to a man  
dreaming of Gold, but being awaked,  
he findeth a lye in his right hand. As

for true beleife, it ouer-reacheth *Fancie* and *Opinion*, and is a perswasion settled vpon *Trueth*; as when one beleiueh rightly on *God*, and the thinges of and from *God*: And so, *Beleife* or *Fayth* generally considered, is a true assent to that which is, be it a thing of *Promise* or *Narration*. For much haue they erred, that teach, how all *Fayth* respecteth a promise. (a) *Through Fayth we understand that the world was ordained by the word of God*, as *Moses* declareth in the first of *Genesis*; which is a thing of *Narration*, not of *Promise*, seeing the world had his existence before man, & therefore could not be promised to man.

(a) Heb. 11. 3

Touching *Fayth* apprehending a *Promise*, it is twofold, according to the nature of the *Promise*, and that is *Eternall* or *Temporary*; as it apprehendeth thinges of eternall abyding nature, or thinges that be but momentaine. (b) This latter being of thinges visibible, such as *Moses* describeth in the fixe dayes creation: The other, of thinges inuisibible and spirituall, such as in the sacramentall *Tree of life*, was taught to *Adams* in *Gen. 2.*

(b) 2. Cor.  
4. 18.

When



3

When I say, **I beleene in God**, (for every soule must beleene for it selfe) it is, as if in moe words I should say, *I rest and build vpon God in all my thoughtes, words, and deedes.* The Latine therefore is not, *Credo in Deo*, but *in Deum*, I beleene vpon God. Which God, *Moses* deliuereth vnto vs in his first speach, when he sayth, *God created the heauens and the earth in the beginning.* The Oneness of his Essence he teacheth in the word *Bara* Hee created; that is, Hee the one God: and in the Noun *Elohim*, of plurall Number, signifying *Mighties*, he insinuateth the Trinitie of Persons; as if the words should run thus: *Hee, the Mighties, did create.* Which Trinitie was not obscurely represented in the three Angels repaying to *Abraham*, the father of true Beleeuers: and in the clearest Scriptures they be termed \* *Father, Sonne, and Holy-ghost*: or, \* *Math. 28. Father, Word, and Spirit.* Which *Moses* 1. Iohn. 5. deliuereth evidently inough (if scales hung not vpon our eyes) when he teacheth, that one God to create heauens and earth, by his *Word*, and the *Spirits* motion vpon the face of the creature.



4

*With*  
~~In which~~ curious Scholastique poynts,  
touching the sacred *Trinitie in unitie*,  
*Moses* dealeth not to open view, neither  
doth this auncient Creed of the Chri-  
stian Church. The first Churches were  
satisfied with that measure of Fayths-  
confession, which our times will not  
admit: So wrathfull & vncharitable be  
our times, learned of the man of Sinne.  
The first most notorious Schisme in  
the Church, did grow from the curious  
search, which curious spirits did make  
after the bottomlesse depth of this uni-  
tie in *Trinitie*; thereby adding to the  
Creed: But, *the secret things* (sayth *Mo-  
ses* in *Deut. 29.29.*) *belong to the Lord*;  
and to the Lord I leaue the secrets of  
the Godhead; as the auncient Church  
of God hath done before me.

Touching this one God, it is to be  
beleueed, first, that he is a Father: Se-  
condly, an Almighty Father. His Fa-  
therhood is twofold: First, as he hath  
Created man; secondly, as he hath Pur-  
chased man after his backsliding from  
the excellencie of his Creation: Both  
these, *Moses* doth remember in *Deut.*  
*32.6.* when as he sayth, *Is he not thy Fa-  
ther*

5

ther that hath purchased thee? He hath made thee, and proportioned thee. These two Fatherhoods are to be Pillers to every Temple of the Holy-ghost, as \* *Jachin* and *Boaz* were Pillers to the materiall Temple.

\* *Jachin*, signifieth Stablished: and *Boaz*, in strength.

The *Almightinesse* of God, is taught of *Moses* in the very terme *Elohim*, as before: and vnto *Abraham*, he is called *El-shaddaj*, Almighty-sufficient; because no soule ought to doubt (as not of his goodwill, seeing he is a Father; so neither) of his Might and sufficiency, for bringing to passe, whatsoever he willeth in heauen or in earth; specially for mankinde's good. Whence it necessarily followeth, that no part of my Fayth is to be fastned vpon Angell or Man, or any other Creature, be he as bigge as *Bekemoth*, or as scaly as *Leuiathan*: seeing the greatest might and strength of the creature, is not so much as a Mite to a Mountaine; as also but borrowed of the Creator, to be drawen backe (as breath is out of the nostrils) even at his pleasure.

*Iob. 40.*

\* *Moses* by Fayth in this willing \* *Hebr. 11.* Almighty-sufficiency, did ordaine the

*28. 29.*

A 4.

*Pas-over*



*Pas-ouer* and effusion of blood, least he that destroyed the first borne in *Egypt*, should touch them of the Church, *Exod. 12*. And his people by this Fayth, passed through the Red sea, as by dry-land; which when the *Egyptians* assailed to doe, they were drowned. *Exod. 14*. Nor doe I belecue, that our late passage through the Red sea of humane blood, (mixed in conceipt) with Fire and Gunpowder, did befall vs by other meanes, then by such Fayth truly fastened vpon God the Father his willing Al-sufficiencie. In the lacke whereof, our *Romish Egyptians* (devisors of fast and loose for aduantage) did perish;

\*About 200. yeares they haue bin shut vp from deceiuing people as afore: & 800. yeares more insuing this present, they must more and more be bridled. My ground is S. Johns Reuelation.

\* and more and more must perish, although by their owne hand and owne inuentions.

In the beliefe of this, I heretofore opposed in more then an ordinarie manner, howsoeuer I haue been diuersly smitten for it, (the Lord lay it not to their charge) and the same I am still, howsoeuer I expect for that the more hard entreatie, where *Amalekes* may preuaile. But he that began that Faith, augment it in mee, and I care long, shal

see



see the saluation of our God. God hath layde the Axe now to the roote of that Tree; I hope our high right honorable senate of Parliament, will take the present occasion of cutting it downe.

Touching the Creation of Heauen and Earth, *Moses* hath spoken plainly in the first and second of *Genesis*. But there he hath briefly touched the *Visible* Creature, Spheares, and Starres aboue; and the Earth, with her Seas and continents below; But afterwardes he reuealeth the *Inuisible* creature, ) inuisible in the owne proper nature, because Spirits ) namely, the Angels, appoynted of God for ministring spirits vnto the good of the heires of saluation, as also for the execution of corrections and punishments vpon the transgressors: So that, for the good of the obedient, the visible and inuisible creature is appoynted: The Angels to pitch their Tabernacles of defence round about them; and as \* *Eliphaz* noteth from the \* *Iob*. 5. times of *Genesis*, the stones & beastes of 23 &c. the field &c. to be at league with them.

Lord encrease my Fayth vnto obedience.

Section

## Section. 2.

**A**nd in Jesus Christ, his onely Sonne our Lord: which was conceived by the holy Ghost, borne of the virgin Mary: suffered vnder Pontius Pilate, was crucified, dead & buried. He descended into Hell. The third day he rose againe from the dead; he ascended into heauen, and sitteth on the right hand of God: from whence he shall come to iudge the quicke and the dead.

**A**s the first part of Beliefe touched God the Father; so, the second toucheth his Sonne, the *Word*; by whom he made all things. Which Sonne is termed *Jesus*; that is, Sauiour: and *Christ* or *Messiah*; which signifieth *Annoynted*; because he was of God the Father, annoynted to be the Sauiour of *Adam* and his chosen-seed, which in *Adam* had sinned (through the meanes of *Satan*, an Apostate Angell) and so could



could not be saued, but by him that could abace himselfe as low, as *Adam* and the seed of his loynes, had sinned hie: seeing Contraries must cure Contraries. Mankind had sinned highly, in that being but earth, he laboured proudly to be a God. The cure then must be wrought by God on high, humbling himselfe (in the behoofe of man) so low as the earth. The Sonne of God did this: first, by assuming or taking vpon him the very nature of man, body and soule. Secondly, by vndergoing the smart of our sinnes, and dying in our nature for vs. Thirldly, in rysing againe from vnder the decreed death. Fourthly, in ascending vp to the Father, carying our sinnes captiue: And fifthly, by shewing himselfe the Iudge. As the latter Scriptures (being but commentaries vpon *Moses*) doe plainly shew all this; so *Moses* taught this as truly, though not so openly.

1 That the Sonne of God should assume our nature for such purpose, *Moses* doth intimate in *Gen. 3. 15.* when he sayth, *That the womans seed should breake the Serpents head.* And of him the  
Apostle



\* Galat. 4. 4. Apostle \* Paul expoundeth it: As it is  
 said, *The womans seed* (not mans, because  
 mans hand should not cut this Stone from  
 the *Mountain*) it should triumph over  
 the Serpent of Hell, which then had  
 acted the Serpentine beast of the fieldes:  
 So, the Womans seed, being onely pas-  
 sive, could not doe that otherwise, then  
 it should receiue life from some active  
 power: which if not Mans, then needs  
 it must be of God; seeing Angels could  
 not vndergoe the waight of that bur-  
 den: the Fathers infinite iustice being  
 so to be satisfied in mankindes nature,  
 which had so offended. Neither is  
 such conception strange in *Moses*, when  
 as *Sarah* (Arch-mother of belecuers)  
 doth by vertue of the Lords promise,  
 conceaue and bring foorth *Isaac*, after it  
 ceased with her to be after the manner  
 of women.

Dan. 2.

2. 3. Neither any nature, but that  
 which is infinite (namely God) could so  
 liue and die for satisfaction, and rayse  
 vp our assumed nature for our iustifi-  
 cation. All which, *Moses* hath prophe-  
 tically deliuered \* in the parable of  
*Isaac*, Gen. 22. There *Abraham* (hy-fa-  
 ther,

\* Heb. 11. 19.

ther, a figure of our Hy-father in hea-  
 uen) hath his *onely Sonne Isaac* (one with  
 our nature, a seed according to Pro-  
 mise) him he hath allotted vnto death.  
 The Sonne obayes. The first day *Isaac*  
 dyeth in *Abrahams* resolution, (and the  
 will is accepted for the deed) but *after*  
*a sort*, he receiued him againe from  
 death vnto life, and that on the third  
 day. And his returne home againe, was  
 as an Ascension from the earth, vnto  
 glory.

4 And as *Isaac* so returned in a para-  
 ble from death to life; so, he became  
 the Sonne of his right hand, when *Is-*  
*mael* stood on the left: and that Foe,  
 was made his footstool.

5 Which *Isaac* shewed himselfe in  
 time, a Iudge of spirituall quicke and  
 dead, when he gaue a perfect iudge-  
 ment (according to the decree of *Ab-* Malachi. 1.  
*ram*, Hie-father of heauen) in separating 2.3.  
 betweene *Esau* and *Iacob*, this being Rom. 9. 13.  
 chosen, and the other forsaken, though  
 both of one bedd and naturall genera-  
 tion. Through all *Moses*, the doctrine  
 of the promised seed shineth, though  
 encompassed with cloudes of Ceremo-  
 nies



\* Heb. II.  
40.

nies; the full reuelation whereof away-  
ted the *fulnesse of time*, \* God prouiding  
that better thing for vs, *that they without*  
*vs should not be made perfect.*

The Article touching the seconde  
person in the Godhead, thus cleared,  
some will aske me, Where in *Moses* do  
ye find, that Christ should *Descend into*  
*Hell* (the place of the damned) *there to*  
*triumph in his soule*? I answere, I finde it  
not in *Moses*, neither in Doctrine nor  
Shadow, for any thing I could euer ob-  
serue. That dying, he should *descend to*  
*Sheol* (as the Creed in Hebrew spea-  
keth; or to *Hades*, as the Greeke spea-  
keth; or to *Inferos*, as the Latine spea-  
keth) I find in *Moses*, seeing he (as all  
the slaine Sacrifices, his shadowes in-  
tended) was to go the way of all flesh.  
In which sense, *Iaakob* sayth thus in  
*Gen. 37. 35.* \* *Arédh el-Beni abel Sheóiah,*  
I wil go downe to my Sonne moorning  
to *Sheol*; that is, the place of all flesh;  
arguing the full estate of the dead, cal-  
led also, Being gathered to the Fathers.

\* Cabalisti-  
cally one  
might say,  
that the let-  
ters in  
*Arédh,*  
(that is,

*Aleph, Resh, and Daleth*) in Hebrew numeration 205. they  
might import the time of his seede being in Egypt, being  
much thereabouts so many yeares. From the word *Reau-*  
*delcend yee,* in *Gen. 42. 2.* *Ben-gorion* accomplisheth 210. yeares.

What



What he should doe in the place of the damned triumphing in his soule, more then in his body (seeing our triumph is in both) I know not: Nor haue the 4. Euangelists, laying downe a plaine and open Narration of Iesus, once spoken it. For the speach of *Jonahs* and *Christes* being 3. dayes in the Whales belly and earth, that argues his bodyes captiuitie, like as that of *Ionas*: it being an estate of Humiliation, rather then of Triumph. To mee, that argument seemeth sound;

*Whither Christ repaired,*

*he went to bring comfort:*

*But to the Hell of the damned*

*he could bring no comfort:*

*Therefore to the Hell of the damned*

*he repaired not.*

If any approoue not my Iudgement, more then I do his, I desire him notwithstanding, to be at peace with mee, as I with him: *Non omnia vidimus omnes*: Every dissent must not breed a rent. Christ bare our infirmities; and Charitie will make vs willing to beare one anothers infirmitie, fulfilling so the law of Christ. But such is the miserie  
of

of our dayes, as euery dissent in iudgement (though but about circumstances) begetteth a Schisme, to the pursuing of one another to the losse of life. Heauenly Father, for thy Sonnes sake, plant more loue amongst vs.

Section 3.

**I beleue in the Holy-ghost.**

**W**ith the auncient Church, *Credo in spiritum sanctum*, I beleue vpon the Holy-ghost. And because affiance is to be serled vpon him, as vpon the Father, vpon the Sonne, therefore the Holy-ghost, God; euen One with the Father and the Sonne, howsoeuer proceeding from the Father & the Sonne; as the Sonne had his begetting of the Father; but both of an vnutterable manner: for what can we resemble to the highest?

The Easterne and Greeke Church, standeth seuered in this poynt from vs of the West: but therefore to be anathematized (of which *Anathema* hereafter) it seemeth vnto mee, to proceed from zeale beyond measure: seeing in  
the



the Primatiue Church, some were ignorant, *If so there were an Holy-ghost*: Act. 19. 1. 2. and yet were helde Disciples, and Belieuers.

As in the externall worke to vs ward, the Father is sayd to Create, rather then to Redeeme or Sanctifie; and the Sonne rather to Redeeme, then to Create or Sanctifie: so the Holy-ghost to Sanctifie, rather then to Create or Redeeme. And for that it is the worke of the Father and Sonne by the Holy-ghost, to hallow the Creature, namely (mankind elected) therefore *Moses* introduceth *Habel* seuered from *Kain* in the holy worke of Oblation. *Habel* was begotten by the same *Adam*, and brought forth by the same *Henah*; but did the worke of Fayth, which *Kain* did not. And why? because he was not onely acted by this Holy spirit (for so the wicked oft be) but for that he had receiued the same Spirit, as an earnest penny of Adoption (as all of \* the king- \* Math. 20. dome of Grace in this life do, at what compared howre soeuer they obay their calling,) with Chap. which Spirit, as he is holy, so, he sancti- 21. 33. fied his thought, worde, and worke, B. where-

1. Iohn. 2.  
13. 27.

whereby he is sayd to please God. And no maruaile, seeing the Father cannot but like the fruites of his owne Spirit: euen as vpon his Suruay of the fixe dayes worke, he saw and approued all to be good, and very good.

The operation of this Spirit for mol-  
lifying the hard heart of man, is resem-  
bled by the Leuiticall Oyntment. His  
vertue of sweetning the soule, and of  
making our Prayers redolent and sa-  
uorie in the noſethrils of our heavenly  
Father, is typed out in the Legall Per-  
fume; the counterfayting and false ap-  
plication wherof is adiudged to death.  
So dangerous a thing is it, for any hypo-  
critically to counterfaite holines, where  
the powre is lacking: or to misapply  
the things of the Spirit, to the prophane  
nation thereof, *Exod. 31. &c.*

Iohn. 3. 8.

*Moses* rearmeth him *Ruach*, Winde;  
not onely for filling all things, but also  
for his free breathing Graces when and  
where he will; for the beginning and  
perfecting of our Regeneratiō or new-  
birth. The Father of Heauen, for his  
Sonnes sake, vouchsafe to powre on our  
Church, plenteouſly of his Spirit, for the  
glory



glory of his owne name. Amen.

1 So farre touching } *Father.*  
 Fayth in God the } *Sonne.*  
 & *Holy-ghost.*

2 Now followeth what is to be beleieued touching his Church,

1 First, in } once in the whole; *Catholique*  
 respect of }  
 her selfe } then in the parts; *Communion.*

2 Secondly, touching her benefices.

1 First, in respect of this life; and that's *Remission of sinnes.*

2 Secondly, } 1 the *Resurrection* of the flesh,  
 after this life, } 2 *Eternall* life.

#### Section 4.

*The holy catholique church.*

IT is not sayd, I beleue in *Ecclesiam Sanctam*, in or vpon the Church (for that were to make her the Rocke of our saluation, and equall with God) no more then it can be sayd afterwards, I beleue in the remission of sinnes. &c. Nor can *Credo Ecclesiam catholicam*, be truly turned, I beleue the *Catholique Church*, (for then euery Grammarian knoweth, it should be *Ecclesie catholice*;) But as in the three last clauses, the verbe

\* *Esse*, to be.

\* *Esse*, is vnderstood (as, *Credo Remissionem peccatorum Esse* : I belecue Remission of sinnes to bee, Resurrection of the flesh to bee, Eternall life to bee) so, the wordes are plainely to be resolved thus; I belecue that there is an Holy Catholique Church, a Comunion of Sanctes, Forgiueneſſe of sinnes, &c. All which cleareth, that the penners of this Creede, were farre from teaching man to builde his Conscience vpon mer; no, not vpon the holy Catholique Church.

It will be objected, that of *Israel* it is sayd in *Exod. 14. 31.* *Uajaamir. u baibuah vbemosheb gnabbao*, and they beleueed in *Iehouah*, and in *Moses* his seruant. I answer; First, Learned men (both on Christs & Antichrists side) do turne it, *Crediderunt Domino & Moſeh*, They beleueed the Lord and *Moses*; not preſſing the letter *Beth* which often importeth, *in*. Secondly, it may well be ſaid, that they beleueed in *Moses*, reſpecting the Word of the Lord, which *Moses* brought immediately from the Lords mouth to their eares; and yet be farre enough from ſetting  
Fayth



Fayth vpon *Moses*, who afterwards was found in vnbeleife about the Rocke in *Exod. 17*. Euen as *S. Peter* soone after his holy confession, was found in like state touching Christ, the \* Rocke of our <sup>\* Math. 7.</sup> Saluation. <sup>24.25.</sup>

1. Cor. 10. 4.

It wilbe againe obiected, that the Church being Conuened in the name of Christ, is to be beleued so well as *Moses*. I answere, tis true : for *Moses* was not beleued otherwise then hee brought the Lords warrant; so neither is the Church. And because the Congregation or Church can, and sometimes will erre through ignoraunce, therefore the Lord by *Moses* in *Leuit. 4. 13. &c.* doth appoynt a peculiar Oblation for the whole Congregation of *Israel* so sinning. Let God then be true, and euery man a lyer.

The Church of *Israel* was Nationall, and in *Exod. 19*, called of the Lord an *Holy Nation*: he hauing called and culled them from out all people vnto himselfe; and so were a figure of the Church which Christ at his first comming into the world, would gaine to himselfe, out of all \* Nations, Tongues, and Kin- <sup>\* Reuel. 7. 9.</sup> dreds

dreds, for worshipping before his Throne. And herein was *Iaphet* returned to *Shems* Tabernacle, as *Noah* foretold. And the *Prodigall Gentile* repaired so to his Elder brothers inheritance (namely, that of the *Jew*) as our Saviour intimates in a Parable. The *Jew* (respecting the generall) standeth without, murmuring at the *Gentiles* acception. Heauenly Father, perswade him to come in, that so thy Two people, may become One, for furthering thy glory.

This Catholique Church then, is the whole body of people, wheresoeuer

\* *Catholique*; a greek word: in English, *Vniuersall*: and therefore not to be tyed to Rome, or any one place, citie, or nation.

\* *Catholiquely*. (that is, vniuersally spread vpon the whole face of the earth) gathered from *Iudahs* tribe vnto *Shiloh* himselfe, as *Jacob* foretold in *Genes. 49. 10.* when he layd, *A Tribe shall not leaue Iudah, nor Laui giuer from betweene his feete, till Shiloh come; then the people shalbe gathered vnto Him: that is, to Christ.* And whereas some vrge from the *Epithet Holy*, that by holy Catholique Church, is meant onely that part of the Church which is inuisible, knowen onely vnto God, each member wherof



is Holy *indeed*, I take it to be an error. First, for that the auncient Writers, (who best vnderstoode their owne terme, *Catholique*) do vnderstande it of the visible Beleeuers wheresoeuer; as may be seene, specially in their forme of prouoking Heretiques. Secondly, the tearme *Holy*, giuen vnto it, doth no more proue, that therefore euery soule in the Catholique Church is indeede Holy, then the same tearme proueth all therefore in *Israels* people to be Holy indeed, when as they be called, *an holy Nation*: For who in the Scriptures shal not perceiue, that *Israel* (howsoeuer Called to be *Saintes*) prooued still in fact and Fayth (for the most part) very prophane and Idolatrous? And that is indeed a Sonne of perdition mounted in the Temple: a body of Tares ouergrowing the Wheat-field: Which not obserued of many, it hath been cause of much error in disputation, about the visibilitie of the Church. Euen as it followeth not, because *Ieroboam* is a liuing man, therefore euery member in him is liuing, or hath life in it: for his hand, and some other parts, may be dead

and senselesse.

Then will some further object, It followeth, that as the Nationall Church of *Israel*, and the Prouinciall Church of the *Jewes*, had one visible Hie-priest ouer the whole; so, the Catholique Christian Church is to haue one visible Pastor ouer it. I answered, it followeth not: First, for that *One* may better rule ouer a Prouince or Nation, then ouer the whole world. Secondly, for that God commaunded that people to repaire three times a yeare to that *One* place, where that Hie-priest was to continue with the Arke of God: but no such commaundement to vs. Nay, God hath taken away that *One* place, because in euery place he will be worshipped. Our *Melchi-esedek* in repetition of his Diuinitie, is euery where; therefore to be sacrificed too euery where: and his Mandood is in the Heauens; therefore *Sursum corda*, thither lift we vp our heartes,

As Christ is the onely head of this Church, and this Church is the whole Corporation of Belceuers, of all Nations, Kindreds, and Tongues, standing be-



before his Throne: so, the life of this Church is his Spirit; and the Spirit she receiveth \* by the preaching of Fayth. \* Galat 3.2, 5.8.  
*Moses* teacheth this evidently enough, in not only introducing the Lord himselfe preaching the doctrine of Fayth to *Adam* and *Heuah* in Paradise, and to other Patriarchs after; but also, in his giuing to auncient Mother *Zion*, the whole Tribe of *Leui*, for discharging Ministeriall duties for information of Fayth: besides that in desperate times, he stirred vp Prophets of what Tribe soeuer (without all Priestly forme of *Ordination*) for informing Priest and people. All which (taking away Cerimoniall circumstaunces) the Lorde doth to this catholique Church, for trayning her through the worldes Wildernesse, vnto the allotted Land of Promise, heauenly *Canaan*.

In the meane time, as the Church of *Israel* had her Captiuities, vnder the which was an exercise of her patience; and for gayning of libertie, might vse no bodyly resistance: euen so, the Church of Christians hath her Captiuities, which exact at her hands much more

more patience. But as *Israel* deliuered by the Lords ministerie out of *Egipt*, had an *Amalek* to warr withal, through all generations, to the putting of his remembrance from vnder heauen. *Exod. 16. 8. &c.* And being freed from *Babylon*, had enemies beyond the Riuer; for resistance of whom, they held a Sword in the one hand, while they did the worke of the Lord with the other: So, the Christian Church vpon her deliuerances, hath her enemies with whom she must skirmish, and against whom she must hold the swordes poynt, while her people may buyld vp themselves an holy Temple, to the mightie God of *Jaakob*.

Nehc. 4. 17.  
with.  
1. Cor. 6. 19.

### Section. 5.

## ¶ Communion of Saintes.

THE Church before, being considered in the Catholique, or generall, or whole, in these wordes (*Communion of \* Saintes*) or Holy-ones, it is to be considered

\* Saintes by calling, 1. Cor. 1. 2. though

some amongst them were grossly Hereticall, many Schismaticall, and not a few Prophaine; euen as in the Church of the Iewes, some persecuted the Prophets, and Christ himselfe, thinking they did God good seruice. *Math. 21. 33.*



considered in the parts, that is, in her severall Societies and Corporations: euen as, from the Corporation of any whole Citie, we descend to the consideration of *particular* Corporations or Companies, included within the Cities *uniuersall*.

The Communion or Fellowship of Saints by *calling*, is to be considered as *established*, or *vnestablished*. Vnestablished, as when some Beleeuers are gathered together in Citie or Familie; but destitute of such spiritual functions, as tend to absolute order. And so, two or three gathered together in Christs name, haue him in the midst of them.

An Established Church, is a competent company of Beleeuers, \*gathering together in Christs name, hauing and enioying such Ecclesiastique functions, as be necessarily required for more orderly and sufficient administration of Word and Sacraments and Discipline: Vnto which end, the Apostle *Paul* is registred to haue gone too and fro, establishing the Churches.

\* I say not, *Gathered*: for then no one should be a member that were not at the same season present.

The Ecclesiastique functions appertayning to such orderly established Churches,

✓

2 Tim 3.

Churches, are of two sorts, *Bishops* and *Deacons*; as for *Deaconistes*, they are rather to be serued, then to serue. *Bishop*, is a terme corruptly deriued from the Greeke word *Episcopus*, which signifieth an *Ouer-seer*, namely, of soules. In him is required *Aptnes to teach*, which includeth *Knowledge* and *Vtterance*: as also, the spirit of *Gouernment* for his sufficient ruling of that *Corporation*. Else-where he is called a *Pastor*, in English a *Shepherd* or *Feeder*; for that he is called to feed and guide that *Flocke* of *Christes* pasture. In other places, these *Bishops* or *Pastors*, are termed *Elders*, in respect of the many yeares they were ordinarily possessed with, before they attained such orderly place of oversight. To haue one or moe of these in one particular Church, is not of *Substance* but of *Circumstance*: and therefore to be caryed, as edifying *Circumstances* require: But with this *Proviso*: that where moe then one be, there one for order and comlynesse sake, be called before the rest, to ouersee; vpon whom the burden of *Doctrine* and *Gouernement* may rest; as it did in



in the Churches of \* *Asia*, written \* *Reuel. 2.*  
too by *S. Iohn*, where one vnder the & 3.  
terme *Angel* (or Embassadour) is charged principally, with the Churches occasions.

As for the terme *Doctōr* (in English *Teacher*) if it be considered apart from the Pastor, it can imploy no other then him that is speciall attendant vnto the Schoole of \* *Prophecie*; that is the Schoole of Christian learning, wherein \* *1. Cor. 14.* people are trayned vp for supplying the Churches necessitie,

The terme *Deacon* is deriued from the Greekes, and is in English *Minister* or Seruitour: First, for the seruice he was to doe to the Church: Secondly, towards the Ouer-seer, or Ouer-seers. To the first, in cases of helping the poore. To the second, in assisting by his spirituall giiftes, as necessitie shall call for it. For the performance of all which duties, it is required that they be full of the Holy-ghost, and of *Wisdom*, hauing the mysterie of *Fayth* in a pure Conscience; such as can rule their owne Househouldes well, &c. *Act. 6. 3. & 1. Tim. 3.*

The

The conclusion then of all this, is; that for the wel & orderly gouernment & preservation of euery particular *established* Communion of Saints, there be some of best qualificatiō set apart so to attend on the sayd duties; whilst the common people on the other hand, do attend the duties of their common callings. This being all, and easie to be learned and obserued (if people were not bent to contend about *Words* and *Termes*, rather then *Things*) what is there in it, which *Moses* taught not *Israel* long since? In the place of Pastors, *Israel* had Priestes, all their lippes bound to preserve Knowledge, and equally attending the Alter: howsoeuer one Priest principall, as the Angell of the congregation. In stead of our Deacons, they had Leuites vnder the Priestes, and for the busineses of the congregation. The Bookes of *Exod.* *Leuit.* *Numb.* and *Deuteronomie*, doe largely declare this. So Ceremonie and Circumstance is changed; but the substance and equitie abide still.

¶  
Word.

The *Word* which they are to teach, is the pure Word of God, which was so perfect



perfect in *Moses*, as it was a curse to him, that should detract from it, or add vnto it; as reason euinceth, when man shall alter Gods Word. *Dent 12, 32*. All inuentions of men herein, be but as the strange Fire of *Nadab* and *Abihu*: or as the Leauen of the Pharises, which poysoned the hearers.

The *Sacraments* in common to be administred, are *Baptisme*, and the *Lords Supper*. *Baptisme* in *Moses*, was represented by Ceremoniall washinges & Purifications, intending the Lambes blood whereby we are clesed. The *Supper* was represented in the *Paschall Supper*, and other Ceremoniall eatings; intending the body and blood of *Christ Iesus*, (the Lambe that taketh away the sinnes of the worlde,) whereby the Church is nourished by Faith, in vnity. So farre is it from being to be ministred, (as Antichrist doth) for binding people in and to Rebellion, and blood-shed.

The *Discipline* to be administred, is, either brotherly *Admonishments* and *Rebukes*, according to the nature of the sinne, (be it priuate or publique) or a *Separating* of the Sinner for his not re-

3  
*Discipline.*  
Markes of  
an orderly  
established  
Church.

penting. All these, *Moses* teacheth,  
 when first he sayth in *Leuit. 19. 17. Thou*  
*shalt plainly rebuke thy neighbour, and suf-*  
*fer not sinne vpon him*: with other places  
 the like. And secondly, when vnder  
 ceremoniall *Uncleanesses* (representing  
*Sinne*) some were seperated more, and  
 some lesse. But in cases of *Blasphemie*,  
 generall *Apostacie*, and *hy-banded Rebel-*  
*lions*, the Priest was to leaue him vnto  
 the Magistrates sword: like as, for the  
 Sinne against the Holy-ghost (of the  
 same Nature) the soule is to be left to  
 the Iudge of Heauen with an *Anathe-*  
*ma maran-atha*, seeing they openly de-  
 clare themselves to haue *Apostated*  
 from louing Christ Iesus. A sinne,  
 which the *Hebrewes* are taught to con-  
 sist, \* first, in a *Free-departure* from the  
 groundes of true Religion, once held  
 with comfort: Then secondly, in a  
*voluntarie Schisme* from Fellowship or  
 Spirituall communion with such belee-  
 uers. The first is a voluntarie reiection  
 of *Fayth*: The second, a willing reiectiō  
 of *Charitie*. In which Desertions, they  
 must be held for not Louers of Christ  
 Iesus; and therefore fully *Anathema-*  
 tized

\* 2. Cor 16.  
 22.

\* Heb. 6. 1, 2,  
 3, 4. compa-  
 red with  
 Chap 10.  
 25, & c.



tized or accursed to vsward, and left to the Lordes comming, intended in the worde \* *Maran-atha* (in English, *The Lord commeth*) namely, with Fire to render vengeance. Such is the *Anathema*, too ignorantly shot out of the bosome of many Counsels; as if they delighted to cloath themselues *ipso facto*, with Execrations and cursings.

\*In Chaldie forme,  
*Maran* is, *The Lord*: and  
*atha*, hee cometh: *N.* is interposed for sound sake.

The duetie of the whole Communion of Sainctes, is first, to \* watch ouer one another in Loue: Secondly, to administer of the store which God hath giuen them, to the reliefe of the needy; specially, on the \* first day of the weeke (namely, the Lords day) that so their actions of worship towards God, may be mixed with Charitie towards their neighbour. All the Law and the Prophets do teach that.

\* 1. Cor. 16.  
 13. 14.  
 Heb. 3. 12. 13.

\* 1. Cor. 16.  
 1. 2.

The whole Communion so vnited, is a litle Citie compact in it selfe, seated on a Rocke, beateous and inuincible. Distraction in Fayth and Manners, is called \* *Schisma*, Schisme; in plaine English, a Rending a sunder. The making choise of some opinion in Doctrine, whereto a soule vnreasonably ty-

\* 1. Cor. 11.  
 18. 19.

eth it selfe, to the violating of Faythes foundation, that is called *Heresie*. With this, our Churches be canker-fretted, to the harming of Fayth: and with the former, they be generally torne a sunder, to the violation of Fayth and *Charitie*. The Lord purge our Churches of these euils, though as with violence of \* *Hellebore*.

\* *Hellebore*, is a violent purger: but rightly applied, is wonderfully effectuell.

### Section 6.

## ¶ Remission of Sinnes.

**N**OW followeth the Beleife, that euery true Christian hath: First, touching *Remission of sinnes*, a benefite in this life afforded to euery penitent beleiuer: Secondly, two benefites after this life; the Resurrection of the flesh, and Eternall life.

Remission of Sinnes, bringeth necessarily with it; First, that euery Christian is a Sinner: Secondly, the meanes whereby such forgiuenes of sinnes be had: Thirdly, the effect which such Remission hath in the heart of euery true beleiuer.

I That



1 That we are *Sinners* (that is) *Not doers of the Law* : (for, *Amartia* is *Anomia*, Sinne is a not-doing of the Law, whether it be by *Omyssion* or *Transgression*) it falleth out two wayes : one, by *Originall* sinne, deriued (*Extraduce*) from our first Parents, *Adam* and *Heuah* : for out of such a bitter Fountaine, we can draw no sweete water. Besides, we are *Sinners Actually*, that is, by our owne immediate act ; wee hauing subscribed to the law of sinne in our members, both by thought, word, & worke : One of these Actions (much more both) are sufficient for our arraignment and condemnation.

2 The *Meanes* whereby we are freed of both these Criminations, are onely the sufferings of the *Iust* for the *vnjust* ; and that is, the sufferings of *Christ Iesus* for vs : seeing hee alone is the Lambe of God that taketh away the finnes of the world, we by his blood (and by no other) haue our garmentes and conuersation made white. Our finnes in the Law being resembled copiously, by sundry pollutions ; and his cleansing of vs by his blood, being re-

• Heb. 9.  
21. &c.

34

sembled by the \* blood of *Animals* sprinkling the Tabernacle and Alter, there beeing without blood no Remission. Which cannot otherwise be vnderstood by the penners of this Creed; seeing no Angell or Man is in this Be-leife introduced for a Sauour in whole or in part: but the Sonne of God solely, who became *Iesus* the Sauour, and the *Christ* or Annoynted-one to this purpose.

The Manqueller in the Law (*Num.* 32.22.) that was set free vpon the death of the Hie-priest, did plainly figure out the deliuerance of a penitent sinner, by the death of our Hie-priest, *Iesus*.

3 The *Effecte* which such Remission worketh in our hearts, is, *Love* vnfeigned; whereby we are ready to forgive to our brethren the sinnes whereby they haue transgressed against vs, euen as God hath freely forgiven vs. Our sinnes towardes God being compared to *Talents*; and our brethrens towards vs, being assimilated to *Pence*: Which Forgiuenesse at Gods hand, as it is dayly, and oft in a day, so, we are thereby



thereby inuited to do the like towards our neighbour. To God we are to pray for their Remission, though them selues doe it not: and we are in Gods name to pronounce it vnto them, so oft as they shall turne backe and say, *It repenteth mee.*

Herevpon it is, that *Moses* introduceth *Iosephs* brethren, saying, *Forgiue now the trespasse of thy brethren, and their sinne:* Whereto *Ioseph* replyed; *Feare not, for am I not vnder God?* as if he should say, *Feare not my laying of your sinne vnto your charge; for as I am subiect vnto God, so, I as freely forgiue you, as he hath forgiuen to mee my trespases. Genes. 50. 17. &c.* Nor did the Law of Sin-offrings vrgesse. *Blessed is he whose wickednesse is forgiuen, and whose sinne is couered. Psal. 32. 1, 2.* *Blessed is the man to whom the Lord imputeth not iniquitie. Lord for thy Sonnes sake, forgiue vs our finnes.*

## Section. 7.

## C Resurrection of the Flesh.

**T**He Church being considered (as afore) with the mayne benefite she reapeth at Gods hand in this life, which is, Remission of finnes; now follow two benefites after this life. The first is, *Resurrection of the body*: and the second is, *Life eternall ensuing*.

The Resurrection of the body, is that, which the *Sadducies* denied, as *Familistes* amongst vs. And how doth our Sauour prooue it? From these wordes of *Moses* in *Exod. 3. 6.* where the Lord sayth, *I am the God of thy Father, the God of Abraham, the God of Isaac, & the God of Iacob.* From whence Math. 22. 32. he thus concludeth, *God is not the God of the dead, but of the living*: as if he had sayd in moe words, neither *Abraham*, nor *Isaac*, nor *Iacob*, was onely soule, but also body: and therefore the Lord saying, hee is their God, it must necessarily follow, that he was the God both of body and soule. Which neither could



could be, except the body liued to him in the assurance of Resurrection, for being vnited to the soule in endlesse glory. This stopped the mouthes of them *Sadducies*; and I pray God also the consideration thereof, may stoppe the mouthes of our *Semi-atheistes*, denyers of the bodyes resurrection, flowted of naturall Philosophers in *Athens*, but prescisely taught of the Apostle; and that with a difference of Glory in the resurrection, as there is a difference of glory betweene the Sunne, Moone, and Starres. As for the \* Parable of the Workemen called into the Vineyard at the sixt, ninth, and eleauenth hower, and each receiuing a penny, that medleth nothing in *proprietie* with the kingdome of Glory, but with the kingdome of Grace in this life; where the last, (namely, the *Gentile*) so well as *Israel* the first, receiueth the earnest-penny of saluation, which is the spirit of Adoption, the spirit of our Mediatour *Iesus*, a sufficient recompence to the first and last: by the vertue of which \* spirit, our \* Rom. 8. II. bodyes are raysed vp vnto Glory.

\* Compare  
Math. 20. I.  
with Chap.  
21. 33.

\* Rom. 8. II.

As for the Rising of the misbeleiuers,

C 4.

it

it is but a rising to fall : for as God will be none of their God ; so, to the Diuell and his Angels they be referred : and this is the finall *Curse* pronounced against the Lawes transgressors, throughout all *Moses*.

*Section. 8.*

**(Life Euerlasting.)**

**T**He first benefite to the Church after this life, was noted to be the Resurrection of the flesh. The second and last is, *Eternall life* both of body and soule.

Some (like craftie smooth-faced *Sadducies*) haue denied, that *Moses* any where teacheth such Eternall life. But I pray such Doctors to tell mee, why the Lords speach to *Moses*, which before prooued the bodyes *Resurrection*, doth not also as necessarily prooue *Eternall life*? If *Jehouah* be the God of *Abraham*, and therefore whole *Abraham* must needes liue; which cannot be, if the body should not rise: then his beeing the God of *Abraham*, prooueth Euerlasting life to appertaine vnto whole



whole *Abraham*; seeing *Jehouah* liueth  
 euerlastingly, the God of *Abraham*.  
 And I would further know of the co-  
 uetous *Sadducie*, why is not Eternall  
 life sicly, necessarily, and plainly taught  
 of *Moses* in *Genes. 5.* when as it is sayd,  
 that God translated *Henoch* from this  
 world to himselfe? And when *Moses*  
 in *Exod. 32. 32.* doth in his zeale for  
*Israel*, say thus to the Lord, *I pray thee,*  
*rase mee out of thy Booke, which thou hast*  
*written?* What Booke speaketh he off,  
 saying of the *Booke of life*, that contay-  
 neth the names only of such as (through  
 the Lord of life, *Iesus*) are sealed vp vn-  
 to *Eternall life*?

If he reply, these places and many  
 moe doe teach necessarily Eternall life,  
 but his meaning was, that the phrase of  
*Eternall life*, was not vsed of *Moses*.

Thereto I answered: so, the *Sadducie*  
 may denie all the artificiall tearmes of  
 Diuinity, which the Prophets, Apostles,  
 & all haue introduced in the wisdom of  
 Gods spirit. And so he may carpe at  
 all Religion, & at every mans writing;  
 contending about *Tearmes*, till he haue  
 forgotten the thing and matter it selfe.

This

\*1 John. 3.2.

This Eternall life is, a full fruition of God all glorious, \* seeing him as he is, and enioying that sight for euermore. When *Satan* sayd, *Yee shalbe as Elohim*, (*Gen. 3.*) he spoke as did *Caiphas*, a truth against his purpose & vnderstanding. For God, that called Light out of Darknesse, hath out of Death fetched Life: yea, such a Life, as whereby euery of the *Saued*, shalbe as *God*, though not *God*, by God his beeing so all in all.

Vnto this Eternall life, is opposite eternall Death. This prouided for the Diuell and his Angels, and all misbeleiuers: as the former prouided for true Beleiuers, vnited to their Head Christ. The Diuell and his, are thrust out of the Creed; because thrust out from the presence of Gods glory. Let them all, that would partake in that Glory, labour their assurance thereof, by a true working Fayth. *I beleene, Lord helpe my vnbeleife. Amen.*

*Such hath been, and such is my Fayth,  
Whatse're the close Seducer sayth:  
The sundry Bookes I erst haue writ,  
To all the World will witnesse it.*

*Erubescas nonne Satana?*



## Epilogue to the Christian Reader.

**O**Vr Sauour hauing to doe with the *Sadducies*, who admitted no other Scripture for Canonically, sauing the writings of *Moses*; hee by *Moses* answereth them, as being sufficient for proouing any Article of Fayth, which had in after times been taught by the Prophets, Himselfe, or his Apostles; seeing Himselfe came but to fulfill the Law (which caused *Isaiah* to bid his Hearers, *Goe to the Law*) as the Apostles were interpreters of Law and Prophets. Nor for other purpose was it, that our Sauour sayd thus to the *Jewes*, *Had yee beleened Moses, yee would haue beleened mee; for he wrote of mee.* Iohn. 5. *But if yee beleene not his writings, How* 46. 47. *shall yee beleene my words?* The matters of Saluation were perfect in *Moses*, howsoeuer there was more light in the expositions of the Prophets, and most light in the labours of the Apostles. Wherevpon I conclude, that nothing is

is to be held for an Article of Religion, as essentiall vnto Saluation, which cannot be made good out of *Moses*. Which one lesson, if it had been well learned, it had prevented the manifold Schismes which a number run into; partly, about *Quiddities* touching the Godhead; partly, about Externall forme of Church disciplines; and partly, about Ceremonies of order and comlynes: by such meanes violating the Fayth, breaking the bondes of peace and loue; wrathfully eger about circumstaunces (euery Sect in their humour) till substance of Fayth, and the groundes of Charitie be neglected; tything (with the Pharises) Mynts, and Anise, at the best, neglecting meane times (*Barútera tou nomou*) the waightier thinges of the Law, as Iudgement, Mercie, and Fidelitie: while thus one doth bite another; one is consumed of another: *Manasses* eating vp *Ephraim*, and *Ephraim* *Manasses*; and both against *Iudah*. The Lord redresse it, and giue vs grace to do all thinges in loue. Amen.

Galat. 5. 5.

Isa. 9. 20. 21.

Pray



**P**Ray for mee Friends, pray for my constancie,  
 That in true Faub, Clapham may line & die.  
 So shall his life and death be for thy good,  
 While some sticke up vnto the knees in Mudde,  
 Feeding on earth, digging with Mo'es to hell:  
 God do encrease our Fayth and Loue. Farewell.  
 Pergite.

---

**¶ To the fainting Friend.**

Thou weary art of doing good,  
 Though I the same to losse of Blood.  
 Reward is ioyn'd with Constancy,  
 When Iudgment whips Apostacy.  
*Memor esto unde excideris & Respice.*

---

**¶ To the Enemie.**

Do wring and wrest, do rayle and rend,  
 Yet I will blesse vnto the end.  
*Domine, ne statuas Ei hoc peccatum.*

**FINIS.**

**The Printer.**

The Auther being a farre off, some faults may  
 haue passed mee: I pray you impute them  
 to meere ignorance.